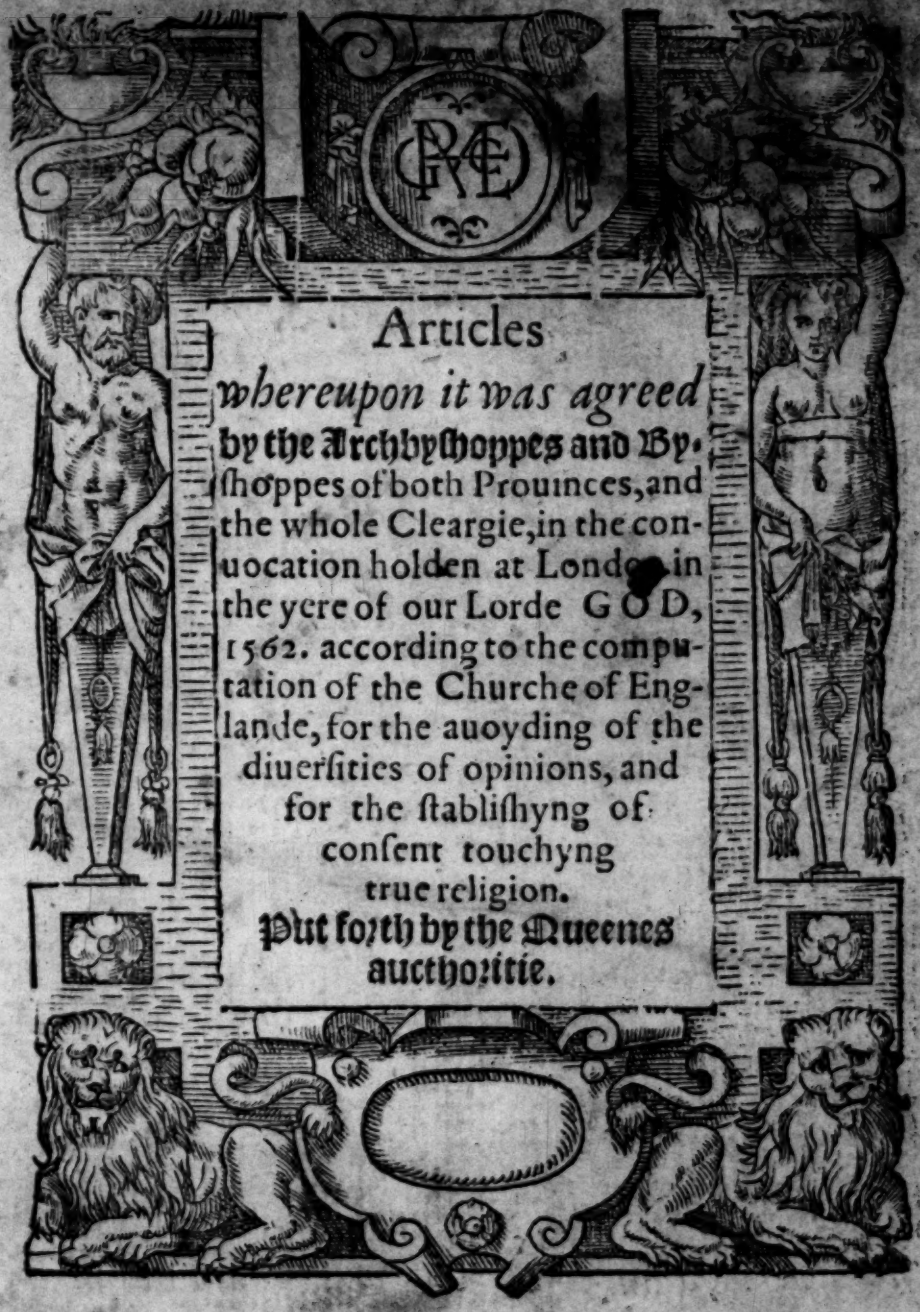

Articles

whereupon it was agreed by the Archbyshoppes and Byshoppes of both Prouinces, and the whole Cleargie, in the conuocation holden at Londō in the yere of our Lorde GOD, 1562. according to the computation of the Churche of Englande, for the auoyding of the diuersities of opinions, and for the stablishyng of consent touchyng true religion.

Put forth by the Queenes auctho*r*itie.

¶ Of fayth in the holy Trinitie. 1

THERE is but one lyuing and true GOD, euerlastyng, without body, partes, or passions, of infinite power, wysedome, & goodnesse, the maker and preseruer of al thinges both visible and inuisible. And in vnitie of this Godhead, there be three persons of one substaunce, power, and eternitie, the father, the sonne, and the holy ghoste.

Of the woorde or sonne of God, whiche was made very man. 2

THE sonne whiche is the woorde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke man

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfecte natures, that is to say, the Godhead and manhood, were ioyned togeather in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffred, was crucified, dead, & buried, to reconcile his father to vs, & to be a sacrifice, not onely for original gylte, but also for al actuall synnes of men.

3 *Of the goyng downe of Christe into hell.*

AS Christe dyed for vs, and was buryed: so also it is to be beleeued that he went downe into hell.

4 *Of the resurrection of Christe.*

CHrist did truely aryse agayne from death, and tooke againe his body, with flesh, bones, and al thinges appartaynyng to the perfection of mans nature, wherwith he assended into heauen, and there sytteth, vntil he returne to iudge al men at the last day.

5 *Of the holy ghost.*

THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glory, with the father and the sonne, very and eternal God.

Of

Of the ſuffyciencie of the holy Scriptures for ſaluation. 6

HOly Scripture conteyneth all thynges neceſſarie to ſaluation: ſo that what ſo euer is not read therein, nor may be proued therby, is not to be requyred of any man, that it ſhould be beleeued as an article of the fayth, or be thought requiſite neceſſary to ſaluation. In the name of holy Scripture, we doo vnderſtande thoſe Canonical bookes of the olde and newe Teſtament, of whoſe auctho*r*itie was neuer any doubte in the Churche.

¶ *Of the names and number of* the Canonicall bookes.

Geneſis.
Exodus.
Leuiticus.
Numerie.
Deuteronomium.
Ioſuah.
Iudges.
Ruth.
The.1.booke of Samuel.
The.2.booke of Samuel.
The.1.booke of Kinges.
The.2.booke of Kinges.
The.1.booke of Chroni.
The.2.booke of Chroni.
The.1.booke of Eſdras.
The.2.booke of Eſdras.
The booke of Eſther.
The booke of Iob.
The Pſalmes.
The Prouerbes.
Eccleſia,or Preacher.
Cantica,or ſonges of Sa.
4. Prophetes the greater.
12. Prophetes the leſſe.

And the other bookes as (Hierome sayth) the Church doth reade for example of life and instruction of maners: but yet doeth it not applye them to stablische any doctrine. Suche are these folowyng.

The. 3. booke of Esdras.
The. 4. booke of Esdras.
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Esther.
The boke of VVisdome.
Iesus the sonne of Sirach.
Baruch, the Prophet.
The songue of the three chyldren.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The. 1. booke of Macha.
The. 2. booke of Macha.

All the bookes of the new Testament, as they are commonly receyued, we do receyue and accompte them for Canonicall.

7 *Of the olde Testament.*

THE olde Testament is not contrary to the newe, for both in the olde and newe Testament, euerlastyng lyfe is offered to mankynde by Christe, who is the onely mediatour betweene God and man, being both God and man. wherefore they are not to be hearde, whiche saigne that the olde fathers dyd looke onely for transitorie promises. Although the lawe geuen

from

from God by Moses, as touchyng ceremonies and rites, doo not bynde Chriſtian men, nor the ciuile preceptes thereof ought of neceſſitie to be receyued in any common wealth: yet notwithſtandyng, no Chriſtian man whatſoeuer, is free from the obedience of the commaundementes, whiche are called mozal.

Of the three Creedes. 8

THE three Credes, Nicene Crede, Athanaſius Crede, and that which is commonly called the Apoſtles Crede, ought thoroughly to be receyued and beleeued: for they may be proued by moſt certayne warrantes of holy Scripture.

Of originall or byrth ſynne. 9

ORiginall ſynne ſtandeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the faulte and corruption of the nature of euery man, that naturally is engendred of the offſpryng of Adam, whereby man is very farre gone from originall ryghteouſneſſe, and is of his owne nature enclyned to euyll, ſo that the fleſhe luſteth alwayes contrary to the ſpirite, and therefore in euery perſon borne into this worlde, it deſerueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, wherby the lust of the flesshe, called in Greke φρόνημα σαρκός, whiche some doo expounde the wysedome, some sensualitie, some the affection, some the desyre of the flesshe, is not subiecte to the lawe of God. And although there is no condemnation for them that beleeue and are baptized: yet the Apostle doth confesse, that concupiscence and lust hath of it selfe the nature of synne.

10 *Of free wyll.*

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good woorkes, to faith and callyng vpon GOD: wherfore we haue no power to doo good woorkes pleasaunt and acceptable to GOD, without the grace of God by Christe preuentyng vs, that we may haue a good wyl, & woorkyng with vs, when we haue that good wyll.

11 *Of the iustifycation of man.*

WE are accompted ryghteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne woorkes

woorkes or deseruinges. Wherefore, that we are iustified by fayth only, is a most wholesome doctrine, and very ful of comfort, as more largely is expressed in the Homyly of iustification.

Of good workes. 12

ALbeit that good woorkes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the severitie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and doe spring out necessarily of a true and liuely faith, in so much that by them, a liuely faith may be as euidently knowen, as a tree discerned by the fruite.

Of workes before iustification. 13

WOorkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Jesu Christ, neyther do they make men meete to receaue grace, or (as the schole aucthours saye) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

14. *Of workes of supererogation.*

VOluntarie workes, besides, ouer and aboue Gods commaundementes, whiche they cal workes of supererogatiõ, can not be taught without arrogancie and impietie. For by them men do declare that they do not only render vnto God as much as they are bounde to do, but that they do more for his sake then of bounden duetie is requyred: Wheras Christe sayth playnly, when ye haue done al that are commaunded to you, say, We be vnprofitable seruauntes.

15 *Of Christe alone without sinne.*

CHriste in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from whiche he was clearely voyde, both in his flesh, & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, shoulde take away the sinnes of the worlde: and sinne (as S. Iohn sayth) was not in hym. But al we the rest (although baptised, and borne agayne in Christe) yet offende in manye thynges: and yf we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of

Of ſinne after Baptiſme. 16

NOt euery deadly ſinne willingly committed after baptiſme, is ſinne againſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holye ghoſt, we maye departe from grace geuen, and fal into ſynne, and by the grace of God (we may) aryſe agayne & amend our liues. And therefore they are to be condemned, whiche ſaye they can no more ſinne as long as they liue here, or denye the place of forgeueneſſe to ſuche as truely repent.

Of predeſtination and election. 17

PRedeſtination to life, is the euerlaſtyng purpoſe of God, whereby (before the fundations of the worlde were layde) he hath conſtantly decreed by his counſel ſecrete to vs, to delyuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankinde, and to bryng them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherfore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite working in due ſeaſon: they through grace obey the calling: they be iuſtified freelye: they be made ſonnes of GOD by adoption: they be made lyke

the image of his onlye begotten sonne Jesus Christe: they walke religiously in good workes, and at length by Gods mercy, they attayne to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is ful of sweete, pleasaunt, and vnspeakeable comforte to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifiyng the workes of the flesshe, & theyr earthly members, and drawyng vp theyr mynde to high and heauenly thinges, as wel because it doth greatly establishe and confirme theyr fayth of eternal saluation to be enioyed through Christ, as because it doth feruently kindle theyr loue towardes God: So, for curious and carnal persons, lackyng the spirite of Christ, to haue continually before theyr eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyl doth thrust them eyther into desperation, or into rechlesnesse of most vncleane lyuyng, no lesse perillous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be followed, which we haue expressly declared vnto vs in the worde of God.

Of

Of obtaynyng eternal ſaluation, only by the name of Chriſte. 18

They alſo are to be had accurſed, that preſume to ſaye, that euery man ſhalbe ſaued by the lawe or ſect whiche he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holy ſcripture doth ſet out vnto vs onlye the name of Ieſus Chriſte, whereby men muſt be ſaued.

Of the Churche. 19

The viſible Church of Chriſte, is a congregation of faythful men, in the which the pure word of GOD is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in al thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in theyr lyuyng and maner of ceremonies, but alſo in matters of faith.

Of the aucthoritie of the Churche. 20

It is not lawful for the Church to ordayne any thyng that is contrary to GODS worde written, neyther may it ſo expounde one place of

ſcripture, that it be repugnant to another. Wherfore although the Churche be a witneſſe and a keper of holy writ: yet, as it ought not to decree any thing againſt the ſame, ſo beſides the ſame, ought it not to enforce any thing to be beleued for neceſſitie of ſaluation.

21 *Of the aucthoritie of general* Counſelles.

GEneral counſelles may not be geathered togeather without the commaundement and wyl of princes. And when they be geathered together (forasmuche as they be an aſſemblie of men, whereof al be not gouerned with the ſpirite and worde of God) they may erre, and ſometime haue erred, euen in thinges parteining vnto god. Wherfore, thinges ordeyned by them as necessary to ſaluation, haue neyther ſtrength nor aucthoritie, vnleſſe it may be declared that they be taken out of holy ſcripture.

22 *Of Purgatorie.*

THe Romiſhe doctrine concernyng purgatorie, pardons, worſhipping and adoration aswel of images, as of reliques, and alſo inuocation of Saintes, is a fond thing, vainly inuented, and grounded vpon no warauntie of Scripture, but rather repugnaunt to the worde of God.

Of miniſtring in the congregation. 23

IT is not lawful for any man to take vpon hym the office of publique preaching, or miniſtring the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, which be choſen and called to this worke by men, who haue publique auctoritie geuen vnto them in the congregation, to cal and ſende miniſters in the Lordes vineyarde.

Of ſpeaking in the congregation, in ſuche a tongue as the people vnderſtandeth. 24

IT is a thyng playnly repugnaunt to the worde of God, & the cuſtome of the primatiue Church, to haue publique prayer in the Churche, or to miniſter the Sacramentes, in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

SAcramentes ordayned of Chriſte, be not onlye badges or tokens of chriſtian mens profeſſion: but rather they be certaine ſure witneſſes and effectual ſignes of grace and Gods good wyl towardes vs, by the which he doth worke inuiſibly

in

in vs, and doth not only quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordeyned of Christe our Lorde in the Gospel, that is to saye, Baptisme, and the supper of the Lorde.

Those fiue, Commonly called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimonie, and extreme Unction, are not to be compted for sacramentes of the Gospel, beyng such as haue growen partly of the corrupt folowing of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordeyned of Christ to be gased vppon, or to be caryed about: but that we shoulde duely vse them. And in suche only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as saint Paul sayth.

26 *Of the vnworthinesse of the ministers,* which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyl be euer mingled with the good, & sometime the euyl haue cheefe authoritie in the ministration

tion

tion of the worde & sacramentes: yet forasmuche as they do not the same in their owne name, but in Christes, and do minister by his commission and authoritie, we may vse their ministerie, both in hearing the word of God, and in the receiuyng of the sacramentes. Neyther is the effect of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gifts diminished from such as by fayth and ryghtly do receiue the sacramentes ministred vnto them, whiche be effectuall, because of Christes institution & promise, although they be ministred by euyll men.

Neuertheless, it appartayneth to the discipline of the Church, that inquirie be made of euyll ministers, & that they be accused by those that haue knowledge of their offences: and finally, beyng founde guiltie by iust iudgement, be deposed.

Of Baptisme. 27

BAptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration, or new byrth, whereby, as by an instrument, they that receyue Baptisme ryghtly, are grafted into the Church: the promises of the forgeuenesse of synne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed & sealed, fayth is confyrmed, and grace encreased by vertue of prayer.

er vnto God. The baptisme of yong chyldren, is in any wyse to be retayned in the Churche, as most agreable with the institution of Christe.

28 *Of the Lordes Supper.*

THE Supper of the Lorde is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death: insomuch that to such as rightly, worthyly, and with fayth receaue the same, the bread whiche we breake is a partaking of the bodye of Christe, and lykewyse the cuppe of blessing is a partakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lord, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper, only after an heauenly and spiritual maner: And the meane whereby the bodye of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

Of

Of the wicked whiche do not eate 29
the body of Christ in the vse of the Lordes supper.

THE wicked, and suche as be voyde of a lyue-ly fayth, although they do carnally and visi-bly presse with theyr teeth (as Saint Au-gustine sayth) the sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to theyr condemnation, do eate and drynke the signe or sacrament of so great a thyng.

Of both kindes. 30

THE cuppe of the Lorde is not to be denyed to the lay people. For both the partes of the Lordes Sacrament, by Christes ordinaunce and commaundement, ought to be ministred to al Christian men alyke.

Of the one oblation of Christe 31
finished vpon the crosse.

THE offeryng of Christ once made, is the per-fect redemption, propiciation, and satisfacti-on for al the synnes of the whole worlde, both original and actual, and there is none o-ther satisfaction for sinne, but that alone. Where-fore the sacrifices of Masses, in the which it was commonly sayde that the Priestes did offer Christ

for the quicke and the dead, to haue remission of payne or gylt, were blasphemous fables and dangerous deceites.

32 *Of the marriage of Priestes.*

Bysshops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the state of single lyfe, or to abstayne from marriage. Therefore it is lawful also for them, as for al other Christian men, to marrie at their owne discretion, as they shal iudge the same to serue better to godlynesse.

33 *Of excommunicate persons, howe* they are to be auoyded.

That person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythful as an Heathen and Publicane, vntyl he be openly reconciled by penance, and receyued into the Churche by a iudge that hath auctoritie thereto.

34 *Of the traditions of the Churche.*

It is not necessarie that traditions and ceremonies be in all places one, or vtterly lyke, for at al tymes

tymes they haue ben diuerſe, and may be chaunged accordyng to the diuerſitie of countreyes, tymes, and mens maners, ſo that nothyng be ordeyned agaynſt Gods worde. Whoſoeuer through his priuate iudgement, wyllyngly and purpoſely doeth openly breake the traditions and ceremonies of the Church, whiche be not repugnaunt to the worde of God, and be ordeyned and approued by common auctoritie, ought to be rebuked openly (that other may feare to do the like) as he that offendeth agaynſt the common order of the Churche, and hurteth the auctoritie of the Magiſtrate, and woundeth the conſciences of the weake brethren.

Euery particuler and nationall Churche, hath auctoritie to ordeyne, chaunge, and aboliſhe ceremonies or rites of the Church ordeyned only by mans auctoritie, ſo that al thynges be donne to edifying.

Of Homilies.

THE ſeconde booke of Homilies, the ſeuerall titles wherof we haue ioyned vnder this article, doeth conteine a godly and wholeſome doctrine, and neceſſarie for theſe times, as doeth the former booke of Homilies, whiche were ſet foorth in the tyme of Edwarde the ſyxt: and therefore we iudge them to be read in Churches by the Miniſters diligently & diſtinctly, that they may be vnderſtanded of the people. 35

Of the names of the Homelies.

1 Of the ryght vſe of the Churche.
2 Agaynſt peril of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt offaſtyng.
5 Agaynſt gluttonie and drunkenneſſe.
6 Agaynſt exceſſe of apparel.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tongue.
10 Of the reuerent eſtimation of Gods worde.
11 Of almes doyng.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthy receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

36 *Of conſecration of Biſhops & miniſters.*

THE booke of Conſecration of Archbiſhopes and Biſhopes, and ordering of Prieſtes and Deacons, lately ſet foorth in the tyme of Edwarde

Edwarde the syxte, and confyrmed at the same tyme by auctho̅ritie of parliament, doth conteine all thynges necessarie to suche consecration and o̅rderyng, neyther hath it any thyng, that of it selfe is superstitious o̅r vngodly. And therefo̅re, whosoeuer are consecrate o̅r o̅rdered accо̅rdyng to the rites of that booke, since the seconde yeere of the afo̅renamed kyng Edwarde, vnto this tyme, o̅r hereafter shalbe consecrated o̅r o̅rdred accо̅rding to the same rites, we decree al suche to be rightly, o̅rderly, and lawfully consecrated and o̅rdered.

Of Ciuil Magistrates. 37

The Queenes Maiestie hath the cheefe power in this Realme of England, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiastical o̅r Ciuill, in all causes doeth apparteyne, and is not, no̅r ought to be subiect to any fo̅raigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernement, by whiche tytles we vnderstande the myndes of some slaunderous folkes to be offended: we geue not to our Pr̃inces the ministring eyther of Gods word, o̅r of Sacraments, the whiche thing the Iniunctions also lately set fo̅rth by Elizabeth our Queene, doth most plainly testifie: But that onely pr̃erogatiue whiche we see to haue ben geuen alwayes to all godly Pr̃inces

ces in holy Scriptures by God hym selfe, that is, that they shoulde rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or temporal, and restrayne with the ciuil swoorde the stubburne and euyl doers.

The Bysshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38 *Of Christian mens goodes, whiche* are not common.

THE riches and goodes of Christians are not common, as touchyng the ryght, tytle, and possession of the same, as certayne Anabaptistes doo falsely boaste. Notwithstanding, euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

39 *Of a Christian mans othe.*

AS we confesse that bayne and rashe swearing is forbidden Christian men by our Lord Jesus Christe, and James his Apostle: So we

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teachyng, in iustice, iudgement and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and alowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Lady Elizabeth, by the grace of God, of England, Fraunce, and Irelande Queene, defender of the fayth, &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbishop and Bishoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in theyr Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his going downe into hel.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the ſcripture.
7 Of the olde Teſtament.
8 Of the three Creedes.
9 Of origininal ſinne.
10 Of free wyl.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before Iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of Predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the aucthoritie of the Churche.
21 Of the aucthoritie of general counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeaking in the congregation.
25 Of the Sacramentes.
26 Of the vnworthineſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

30 Of both kyndes.
31 Of Christes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuil Magiſtrates.
38 Of Chriſtian mens goodes.
39 Of a chriſtian mans othe.
40 Of the ratification.

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1573.

✻ Cum priuilegio Regiæ Maieſtatis.